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THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY,)

An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

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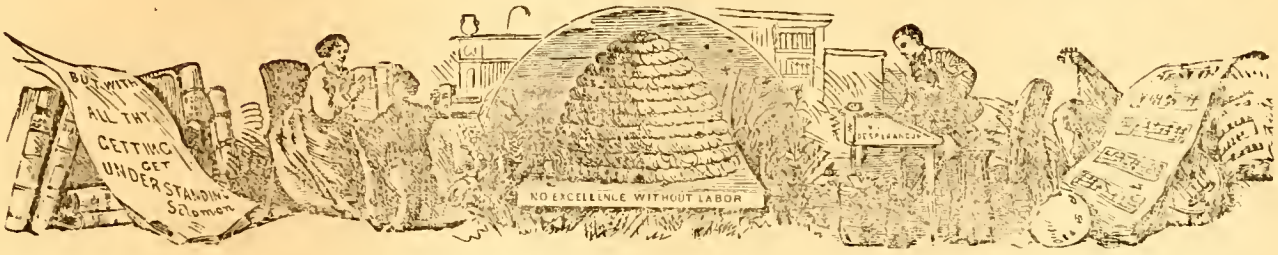


VOL. XIV. SALT LAKE CITY, JUNE 1, 1879. NO. 11.

JOSHUA AND THE GIBEONITES.

THE history given us in the Bible of the journeyings of the children of Israel to the Promised Land, is replete with startling incidents, and vivid manifestations of the power of the Almighty.

A perusal of the account is apt to impress one with the perverseness of human nature. After the cruelties inflicted upon the Israelites in Egypt, the signal manner of their deliverance from bondage, their miraculous preservation in the wilderness, and the many other evidences shown them of the power of God in their behalf, one would naturally expect them always to be obedient and submissive to the Lord. But not so: the slightest discouraging circumstance was sufficient to cause them to murmur and bewail their lot, long for "the flesh pots of Egypt," and reproach their leader, Moses, for bringing them out of that land.

This was so much the case that the Lord finally became angry with them, and said to Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." But Moses plead with the Lord to have mercy upon them, till He consented to spare them; but decreed that their journey in the wilderness should be prolonged to *forty years*, and that none of those who were over twenty years of age when they were numbered, after coming out of Egypt, except two, should be permitted to enter the Promised Land.

The two who were excepted were Caleb and Joshua, two faithful men who relied upon the power and promises of the Lord. They were the only men of a party of twelve who had

been sent by the Israelites to spy out the land, who returned with a truthful account of it, and had faith that the Israelites could go in and take possession of it. For their faithfulness they were permitted to live to enter the land which had been promised them for an inheritance. And they were the only ones who were over sixty years of age when they entered Canaan, the others having died during the forty years sojourn in the wilderness. Even Moses was not permitted to enter, although he saw the Promised Land from Mount Nebo, where he died.

At the expiration of the forty years, and before the death of Moses, that great man laid his hands upon Joshua and set him apart to lead Israel.

Then the Lord commanded Joshua to cross the river Jordan and take possession of Canaan. The command which had previously been given to the Israelites, through Moses, was, "When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it."

In due time the great cities, Jericho and Ai and their inhabitants were destroyed by the Israelites, and the news of their advance spread far and wide. One of the great, royal cities of Canaan was called Gibeon, and its people Gibeonites or Hivites, and they, hearing of the approach of Joshua and his host, resolved to save their lives by stratagem. A number of them dressed themselves in old, ragged clothes, with old worn out shoes upon their feet, and old sacks and wine bottles upon their asses, and took dried-up and moldy bread with them, and went to the camp of the Israelites. They represented that they had come from a distant country, that their clothes, their wine bottles and their bread were new when they started, and that they desired Joshua to make a league or treaty with them, that is, to agree to spare their lives.

Joshua held a position which entitled him to the revelation of the Almighty. It was his province to know the will of the Lord upon any subject concerning the welfare of Israel, had he asked the Lord. But, either because he had become inflated with conceit through the victories he had gained, or for some other reason, he "asked not counsel at the mouth of the Lord," and the result was that the Gibeonites deceived him, and he made a league with them.

Joshua learned, three days afterwards, of the deceit which they had practiced, but could not, then, honorably break the league, and had to suffer them to live.

The Lord had told the Israelites, in the days of Moses: "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them."

The Israelites realized the fulfillment of the first part of this prediction, when they dwelt among the Hivites and others whom they spared, and were led to transgress, by marrying among them, and by worshiping Baalim and the groves, the gods of those idolaters.

The latter part of the prediction was afterwards fulfilled also, for the Israelites were dispossessed of the land, as the Lord had previously intended that the Canaanites should be.

We may all draw a profitable lesson from the incident which is illustrated by our engraving: when we have any important duty intrusted to us, we should not fail to ask "counsel at the mouth of the Lord."

THE PROMULGATION OF THE GOSPEL.

BY JOS. H. PARRY.

(*Concluded.*)

THERE are many other items of knowledge requisite for a missionary to possess besides a mere acquaintance with the first principles of the gospel.

At the outset, in a new locality, in order to get at the people, and to get them feeling after us, we must first get them interested in our fireside conversation with them, on other topics than religion.

The Elders often find a class of people who have become disgusted with the inconsistent forms of modern religions, and were our Elders to talk of nothing but religion, these very people, often the ones who eventually embrace the truth, would become estranged before they were truly acquainted with our doctrines. Another course must be taken, to get the people interested in our errand.

My readers will understand that with all of the preaching and printing that has been done, very little of the truth is known concerning our people and affairs. Many persons in the world have vague, and some even ridiculous ideas respecting the "Mormons." From the curious stare that salutes the Elders on every side, when they are known or suspected to be "Mormons," it might be supposed that the people expected them to have wings on their shoulders, or that they were different in appearance from the rest of mankind.

Anything, then, that we can tell of our people and country, is news to all, and will be listened to with great interest. We can make useful in this way, all the knowledge that we can acquire of Utah, its locality, its resources, staple products, manufactures, mineral wealth, average crops from the soil; the manners and customs of our people, our population, our schools, our colonization system and its workings and results, our local and Territorial history and government.

A knowledge of our past history and our future as a people, as understood prophetically, is of great importance and use also.

A general knowledge of other professedly religious bodies, their origin and belief etc., will be profitable. But you will not need to go to much pains in this matter though, as you can learn in a short time what all of them *know*. It is what they *don't know* that is of the greatest importance, and what will tax you most to learn.

It will also be well to become acquainted with peoples, nations and governments, and be somewhat conversant with their laws, history, manners, customs and ideas, as far as we have opportunity of learning them. As our people are an admixture of all nations, many still adhering to their national customs and traditions, we have ample opportunities of becoming familiar with the manners and customs of different people. We should avail ourselves of this, so that we may "feel at home" among whatever people we may have to mingle with, and not have to suffer the mortification of awkward mistakes, that are so easily made when we do not know how to conduct ourselves. To this end, we will find all information serviceable and advantageous.

A knowledge of the words and tunes of our sacred songs and hymns, where they can be learned, will be of much profit and

benefit, both among Saints and strangers. Conversation on religious topics will often estrange our friends and acquaintances; whereas our hymns are almost universally admired, and each one is a sermon in itself. So, whether we sing or talk, it all amounts to the same thing, both tending to inform the people of our religious tenets. Let not any of my young brethren be disheartened if they cannot acquire all the information that they would like to obtain, but let each one do the best he can to store his mind, and seek earnestly for the spirit of the Lord in searching after knowledge; for without it no man can become a useful member of the kingdom of God. A man may be ever so learned and eloquent, yet if he lacks the spirit of God, he will never fill a mission creditably to himself, or with honor to the Lord. One who enjoys the spirit of his calling may lack in other things, but this will insure his success wherever he goes.

Let this then, be our first endowment, and our last accomplishment. One of the operations of the Holy Ghost is to "bring all things to our remembrance." When we have stored our minds with knowledge from the scriptures, and from all good books, we have been promised that when we stand up to teach, the Spirit will bring to our minds whatsoever is meet and good for the people. In this way we are revelators to the people whom we are sent to teach.

Travels in India.

BY WILLIAM FOTHERINGHAM

(Continued.)

OWING to the peculiar climate of India, an Anglo Saxon resident, to be reasonably comfortable and respectable, is obliged to have a very abundant wardrobe. Ours was very meagre, and what little we had was becoming seedy and threadbare. In order to replenish our stock of necessary clothing, and secure transportation to Calcutta, we were obliged to assume a hard face, and ask certain parties to assist us, which, under other circumstances, would be contrary to our natural feelings.

Before we parted with Elder Willes, he gave us the names of a few parties with whom he became slightly acquainted, that we might call upon if convenient. Two of this number were indigo planters, one, Mr. Tandy, living at Hattrass, the other, John Necterline, an Eurasion, who lived at Mud Rock, eight miles from Allyghur. We concluded to visit these gentlemen. Brother Woolley wrote to the former and I to the latter, stating that we were the friends of Mr. Willes who desired us to visit them. Mr. Tandy replied to Elder Woolley that he would be in Agra in a few days on business, and would be glad to have us accompany him to his plantation, and remain with him for a season. Mr. Necterline answered me, stating that he had not the pleasure of an acquaintance with me, and desired to know the object of my visit. I replied that I was a "Mormon" Elder, from Salt Lake City, Utah; that I was anxious to return to Calcutta, but was entirely out of means; that I had learned his general character was that of a philanthropist, and was satisfied that he would assist me with money to enable me to prosecute my journey. The next mail brought an answer, stating that it was not convenient for him to be visited, but he sent me a check on the Agra Bank for twenty rupees. Mr. Tandy came to Agra, and was detained longer than he expected, so we did not visit Hattrass, but he gave Brother Woolley ten rupees to assist him.

In the meantime Elder Woolley had written to Thomas Skinner of Secundrabad, referred to in a former chapter. He told us to let him know, any time we were in need, and he would assist us. He sent us twenty rupees. Mr. Fisher, our kind host, also assisted us with the same amount.

These kind donations enabled us to replenish our slender store of clothing and pursue our journey. We were traveling in the midst of a people who had no faith whatever in our mission to them: yet our Heavenly Father softened the hearts of many of the people, to provide for our wants. I have mentioned these circumstances, as many of the young Elders, who read the INSTRUCTOR, will, ere long, be called upon to preach this gospel to the children of men, and by reading the experience of others, it may assist them in acquiring the habit of trusting in the Lord to open the way before them. Whatever circumstances may surround them, they should never despair.

The Lord has laid upon this people the responsibility of carrying the gospel to all the nations of the earth, and we are just beginning to enter upon this vast work. It is also pleasing in the sight of our Heavenly Father, to see His servants look to Him in all things, relying on the Divine One to help them through. By this means He proves His servants and the world also; while at the same time the Elders learn to know the Lord and His goodness, and the hollowness of the world.

We tarried in Agra for a month, until every door was shut against us. We left for Cawnpore in our usual mode of conveyance, by bullock wagon. We were subjected to the same annoyance as at Delhi; that is, the baboo was determined to crowd us into the wagon with natives. We were obliged to call on Mr. Fordes the postmaster, who ordered the baboo to have the natives remain over for the next train, and let us have the wagon for ourselves. We left the depot about 2 p. m. and crossed the river Jumna, and on the following morning arrived at a village called Bhowgong, where we were detained six hours, waiting for the arrival of the wagons from Meerut and Delhi. When they came up one chaprasee took charge of the seven wagons and proceeded on to Cawnpore. On account of the drouth, forage was scarce and the cattle weak, consequently we made slow progress. We found the road lined with travelers, comprising every kind of an outfit peculiar to India.

We encountered a continuous wind storm, which stirred up the hot dust, filling the air and making it intolerable. During this storm we met a regiment of Sepoy troopers with their numerous camp followers and huge outfit, which was principally carried upon the backs (as we were informed) of five hundred camels and sixty elephants. These, with the tread of horses, bullocks, hackneys, doolies, men, women and children as camp followers, stirred up a great cloud of hot dust, and we were all enveloped in the midst of it.

The evening of the fifth day from Agra, brought us to the chookie, within ten miles of Cawnpore. We got a change of fresh bullocks and continued our journey. The wind increased to a gale, accompanied with thunder, lightning and rain, such a storm as is characteristic of the tropics. It became so dark that the gharrewans could not see the road and were obliged to lay over until morning. The rain beat into our wagon, saturating us, our bedding, clothing, books and, in fact, everything we had was drenched. As soon as the teamsters could see their way, we moved on to Cawnpore. The bullocks being

weak, it was with difficulty they could drag the wagons through the mud. So as not to be all day in getting to Cawnpore, we got out in the mud and storm, directing the gharrewans (who generally lacked action) and rolling wheels, selecting the best part of the road in order to make the best time possible. We arrived at the post office, having our apparel badly drenched and bespattered with mud. In this condition we introduced ourselves to Mr. Collins, the postmaster, as "Mormon" Elders, asking him if he would shelter us from the storm, and provide us food during our short stay in Cawnpore.

He received us kindly, and sent his servants to take our luggage to his bungalow.

To be Continued.

Biography.

JOSEPH SMITH THE PROPHET

(*Continued.*)

SEVERAL of the Elders wrote appeals to their native States, setting forth in strong language the wrongs and oppressions which had been inflicted upon them by the State of Missouri. Joseph wrote a stirring appeal to the people—the Green Mountain Boys—of his native State. After giving a sketch of the grievances which the Saints had endured, he said:

"Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals where all men seek for it, according to the rules of right, I am compelled to appeal to the honor and patriotism of my native State—to the clemency and valor of 'Green Mountain Boys;' for throughout the various periods of the world, whenever a nation, kingdom, state, family, or individual has received an insult or an injury from a superior force, (unless satisfaction was made,) it has been the custom to call in the aid of friends to assist in obtaining redress. * * * * * *

"With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and, if possible, to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State for a 'union of all honest men,' and to appeal to the valor of the 'Green Mountain Boys' by all honorable methods and means to assist me in obtaining justice from Missouri, not only for the property she has stolen and confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins. * * * * * * * *

"I appeal to the 'Green Mountain Boys' of my native State to rise in the majesty of virtuous freemen, and by all honorable means help to bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen, or a gleam from the shade of a General Stark, let it mingle with our sense of honor, and fire our bosoms for the cause of suffering innocence, for the reputation of our disgraced country, and for the glory of God; and, may all the earth bear me witness, if Missouri—blood-stained Missouri, escapes the due demerit of her crimes—the vengeance she so justly deserves. Vermont is a hypocrite, a *coward*, and this nation the hot-bed of political damagogues!

"I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the injury made to an innocent, unoffending people, by a lawless, ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood from our nation's escutcheon. I make it to show presidents, governors, and rulers prudence. I make it to fill honorable men with discretion. I make it to teach senators wisdom. I make it to learn judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ, the Son of God, is my great Counselor."

The hatred of the people of Missouri against the Latter-day Saints was deep and abiding. It broke out whenever occasion offered. A man by the name of McCoy, of Clark county, Missouri, accused a member of the Church, by the name of Daniel Avery of stealing a horse and colt from him. Instead of making a legal charge against Avery, McCoy and a number of his friends came over from Missouri into the State of Illinois and captured him and carried him off into Missouri. In this manner they kidnapped him. They also laid a trap for his son, Philander Avery, and succeeded in kidnapping him. When they got him into Missouri they threatened his life, until he was so frightened that he said what they wanted him to say, and swore that his father had stolen the horse and colt.

After receiving considerable abuse, Daniel Avery was discharged and permitted to make his way back to his home in Illinois. But these kidnappers were never called to any account for their crimes. Thomas Ford, Governor of Illinois, took no more notice of the outrage and the dishonor which had been inflicted upon his State than if two dogs had been carried off into Missouri. Yet these acts were in direct violation of the Constitution, and a governor of a State, who would suffer such deeds to go unrebuked and unpunished, was false to his oath of office and a traitor to his State. He should have let Missouri know that her people could not come across her State lines and carry off men, in direct violation of all law, without arousing the whole power of the State of Illinois, whose soil was thus invaded. But instead of acting like a man occupying a place of trust and power should, he wrote to Joseph as follows:

"I would advise your citizens to be strictly peaceable towards the people of Missouri. You ought to be aware that in every country individuals are liable to be visited with wrongs, which the law is slow to redress, and *some of which are never redressed in this world.* This fact, however, has never been held to be a justification for violence, not warranted by law."

This was in reply to a letter which Joseph had written to him, accompanying a report of the proceedings of a public meeting of the citizens of Nauvoo, on the subject of the kidnapping. Could anything be more contemptible than such language from a governor of a sovereign State, under such circumstances?

On December 29th, 1843, forty men, who had been selected to act as city policemen, met with the city council and were sworn into office. At that meeting Joseph said, among other things:

"I am exposed to far greater danger from tratitors among ourselves than from enemies without, although my life has been sought for many years by the civil and millitary authorities, priests and people of Missouri; and if I can escape from the ungrateful treachery of assassins, I can live AS CÆSAR MIGHT HAVE LIVED, WERE IT NOT FOR A RIGHT-HAND BRUTUS. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us, who have enjoyed our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and, by falsehood and deceit, stir up their wrath and indig-

nation against us, and bring their united vengeance upon our heads. All the hue and cry of the chief priests and elders against the Savior, could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of God, until Judas said unto them. 'Whomsoever I shall kiss he is the man; hold him fast.' Judas was one of the twelve apostles, even their treasurer, and dipt with their Master in the dish, and through his treachery the crucifixion was brought about; and WE HAVE A JUDAS IN OUR MIDST."

(To be Continued.)

CURIOUS PHENOMENA.

FROM Elder Wm. H. Seegmiller, who left this city on the 30th ult. on a mission to Canada, we have received a letter written from Calhoun Co., Iowa. (where he was stopping for a few days, visiting the relatives of his fellow-missionary, A. J. Corry) on the 10th inst., from which we make the following extracts;

Mr. Wm. Leslie of Sac County, Iowa, a farmer, residing within three miles of Grant City, employed Mr. Will Baker to dig a well for him. A machine similar to those used in Utah was employed, making a hole eighteen inches in diameter. On reaching the depth of forty-nine feet, digging through clay at first and then gravel, a large rock was struck. Soon after a rumbling noise was distinctly heard down the well, and quite a current of air commenced passing out of it. Some water was poured down into the well, which was kept in constant motion for eighty-nine hours; a live cat lowered into the well to the depth of twenty-seven feet and immediately brought up had died. While being lowered she made a noise expressive of pain. On account of the rock struck, this well was abandoned and another commenced at a distance of two rods from it. On sinking this to the depth of forty-three feet another current of air was struck. A curiosity about this current of air is, that the pressure of air, when the top of the well is covered with inch lumber, is so great, that a small pebble placed in a half-inch auger hole, bored through the covering, plays up and down in the hole but does not sink through, and when this covering is removed and a feather dropped into the well, it passes down to the bottom quickly. A lamp lowered three feet went out. This air passing out of the well seems to be impregnated with sulphur.

Hundreds of people visit this curiosity.

On the 4th and 5th of this month a severe wind blew from the south-west, and on the night of the 5th it was cold and frosty, during which time much damage was done to crops, acres and acres being blighted or frozen, presenting a black and desolate appearance.

Crops are suffering much from drouth: much of the small grain sown has not come up; the ground now is too dry to start corn. Quite an uneasiness is manifested by the farmers.

There are some Josephites in this neighborhood who seem in earnest, but wonderfully bigoted. They claim to enjoy the spiritual gifts of the gospel, but unite in opposition to celestial or plural marriage, and have no good wishes for believers in or practicers of this sacred principle.

On the 10th of May the phenomenon of a meteor falling to the earth, was witnessed by a number of persons in Calhoun and Sac Counties. While passing through the air it seemed to be about eight feet long, and moved with great rapidity.

The people here are very anxious for rain, but all present indications are against it. And unless it comes they will be in a bad fix. The soil seems very rich and black, but the wheat yield is only about fifteen bushels to the acre, and very poor. I believe if threshed in our machines it would all go into the cheat box.

I tell the people here if we had one hundred acres of such land as they have here, in Utah, under water, and where God blesses it, we would get 5,000 bushels of wheat a year from it.

There are some fine draft horses in this neighborhood produced by a cross with Norman.

The people have planted out many groves of timber to break the bleak winds which blow over these timberless prairies.

We are well off in Utah.

Last Sunday I preached in a school house in Calhoun County. Among other things I referred to the prophet Joseph receiving the revelation on celestial marriage, and that in his time he practiced it. The Josephites, through one of their members, a Mr. Carroll, denied this. I introduced the statement of Sister Zina D. Young as made at the women's mass meeting. They were quite enraged. We had a good time, although opposed. The house was filled to overflowing, and good attention was paid.

Chapter for the Little Ones.

PRESENCE OF MIND IN A LITTLE BOY.

When *great deeds*, as they are called, are done, those who do them have their names writ-ten down for all the world, and all gen-er-a-tions to know a-bout them.

But I am go-ing to write some-thing a lit-tle boy named Fred-dy Luff did, that is wor-thy of be-ing known by all the lit-tle boys in this Ter-ri-to-ry, and al-so in all the world.

Well, it so hap-pened a short time ago, that his ba-by broth-er, Char-ley, just be-gin-ning to tod-dle, fell off the bridge in-to the deep creek in the twen-ti-eth Ward.

He was float-ing down ver-y swift-ly, when lit-tle Fred-dy ran and caught hold of his dress, and screamed "*Moth-er! Ba-by!*"

Then he man-aged to catch his lit-tle hand, and held on to it, un-til his moth-er came and pulled him out of the wa-ter.

Lit-tle Fred-dy did not lose his pres-ence of mind, as man-y have done, and run off scream-ing, and leave his lit-tle broth-er to drown.

No, no; he held on to him, and by this means saved him from a wa-ter-y grave.

YAM.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - - EDITOR

SALT LAKE CITY, JUNE 1, 1879.

EDITORIAL THOUGHTS.

BAGHDAD is a city of Asiatic Turkey, which stands on the bank of the river Tigris. It is a famous city in the East, and its name frequently occurs in oriental literature. The population of the city at the present time, is very mixed. There are Arabs, Turks, Armenians, Jews, Chaldeans and Europeans of different nations living there; but Arabic is the language spoken by all residents. The city lies close to the edge of the desert, and is frequently visited by the wild Arabs of the desert. An English officer, whose name is Grattan Geary, made a trip through that country a few months ago, and has published a most interesting account of his journey. This city, like ours of Salt Lake, does not improve in virtue under the rule of officials who come from a distance.

The Arabs of the desert are very sensitive upon the point of female honor. The women enjoy a reputation for incorruptible virtue. Whatever faults these wild people may have, they cannot be charged with immorality. The virtue of their wives and daughters is their brightest ornament. The men view it in this light. The least reproach about the behavior of a wife, sister or other female relative, cuts an Arab to the quick. Revenge is a duty which he never neglects. He would kill, if he could, the seducer and the adulterer. But the Turkish authorities are not very sympathetic. They make it very warm for an Arab in and around Baghdad, who attempts to punish a fall from virtue. The Arab may think the duty a sacred one; but the Turkish officials do not, and they punish with severity. The result is, the women of Baghdad are not so virtuous and strict as their sisters of the desert.

In old times, say thirty or forty years ago, if an Arab became satisfied that his sister had forsaken virtue and abandoned herself to vice, he would lead her into the desert, far from human sight, tell her she had brought dishonor upon her family, and having put her to death, bury her in the sand. This was a duty which he felt devolved upon him, and he would be untrue to his race and its honor if he did not perform it, however painful it might be to him. Sometimes it happened that the news of this transaction would reach the ears of the old-fashioned pasha, or magistrate. If the young man were summoned before him, the defense would not be a denial or a subterfuge. He would hold up his head and say, "My finger had a gangrene in it, and I cut it off! Would I throw away my own flesh if it were good? She was my sister, and would I have put her to death if it were not necessary?" In the old times the pasha would tell them to let the young man go, and perhaps give him a present for acting so well, and avenging the honor of his family.

But now, times in Baghdad are changed. If an Arab were to do the same, they would say to him, so Mr. Geary's informant told him, "Are you, then, a pasha, that you should punish the guilty? Who made you a judge over your sister, to try and condemn her, and put her to death?" And they would put him in prison, or perhaps even hang him. His informant added: "A girl now may do what she pleases, for no one can punish her if she does wrong. That is the reason the Arab women in Baghdad are not like the women of the desert; for there, if they do wrong, they know well what to expect."

The better way, of course, would be to punish the men who enticed the women to do wrong, for they are the guilty parties—far more guilty than the women—and upon them should fall the heaviest punishment. But in Baghdad a virtuous man who kills an adulterer or a seducer, is liable to lose his own liberty, if not his life, so crime is not frequently punished.

ONE of the most remarkable things we find in this book, is the author's description of what is called, at Baghdad, the "date-mark." This is a mysterious malady which affects everybody, whether citizen or stranger. It is a dry, eating sore, which comes, generally, upon the face, lasts for a year, and then goes away forever. As an evidence of its visit, it leaves an indelible mark about the size and shape of a date. (The date is a fruit that grows plentifully in that country.) The scar is just skin deep. The spot appears as if the surface had been burned away with a hot iron, and it by no means adds to the beauty of its victim. The sore generally comes in childhood, and then it commonly settles upon the face. The cheek of every man and woman brought up in Baghdad, shows the mark. Sometimes it settles on the nose. Then it spoils the looks of that organ. Sometimes it appears on the eyelid, and then blindness is the result. Even after a very brief residence, strangers are attacked. If they be grown people, the sore comes on the arm or wrist. It is more painful there than on the cheek, but, of course, it does not spoil one's looks. In every case the sore remains one year. No treatment, no ointment or medicine has the slightest effect upon it. When it makes its appearance, the sufferer knows what to expect. He may as well resign himself and take it calmly as to murmur.

As a rule the sore is not painful, unless it happens to fix upon a spot above a joint, or a muscle frequently brought into exercise. If it be irritated by movement, then there is a good deal of suffering. But in ordinary cases the general health is but little disturbed. The children play about the narrow streets, and make mud pies quite joyously, with great ulcers, larger than a dollar in size, on their little cheeks. They suffer no pain, and it gives them no concern that they are being marked and, perhaps, disfigured for life. Mr. Geary made the acquaintance of Dr. Thorn, of the American Mission. He told him that nothing he had ever tried had been able to affect this ulcer in the least. Even diluted nitric acid only produced a temporary effect. Iodine had as little effect. He had a large "date-mark" on his own forehead, and it was apparently eating through the skin to the bone; but he could think of no application that was of the least use. Other members of the Mission had also been attacked, one young lady having her temple covered by an ulcer that came down to the very angle of the right eye. The only consolation was that at the end of a year the sore would heal up and never return. But the scar left is indelible.

No one can give any explanation of the cause of this sore. The general impression is that the quality of the water produces it. But this cannot be, for the people of the town of Matdin use a very pure water which comes from the top of a

great hill, and they have the "date-mark." But the people of a village on the other side of the hill, who use the same water, do not have it. The disease is known in most of the towns from the head of the Persian Gulf to the Mediterranean, though nowhere is it so common as in Baghdad. In Aleppo the disease is known as the "Aleppo button." There, also, they think it is the water that produces it.

But two European physicians who went to the city to investigate the matter, proved it was not the water. They took care to have their drinking water brought from a distant place, where its quality was above suspicion, yet they were attacked with the disease within a fortnight after their arrival in the town.

This is a remarkable peculiarity of those lands. Our valleys may not be so fruitful as Asiatic Turkey, but it is pleasant to know that we are in no danger of having the "date-mark" attack us.

A STREET IN CAIRO.

THE LAND OF THE PYRAMIDS.

IT is very pleasing to see that modern works on physics are becoming more and more imbued with the idea of looking to Deity for information as the true source of intelligence; and that, with the modern discoveries made by scientists, the grand truths found in the Book of Mormon, the Doctrine and Covenants and other published works of the Church are continually receiving confirmation. This is what we should expect. The material things of this creation are all of them manifestations of divine wisdom and power. The revelations given to Adam, to Noah, to Abraham and the patriarchs were given by the spirit of prophecy, whether they relate to the visible or the invisible things of the universe. The revelations given to the prophets in our days are from the same divine source, whether it be in unfolding the purposes of God, as made known in Egyptian scrolls, in the scriptures, in the plates of the Book of Mormon, or in direct and new communications from God as given by the prophet Joseph Smith.

But a little while ago the great truths made known in the Book of Abraham had received no confirmation by modern astronomical writers. Now it is common to find works on astronomy admitting that "the sun is not a stationary body," but that "it is moving in space," and that "at the rate of 5 miles in a second, or 150,000,000 of miles per annum!" Much light is thrown upon these things by the interpretation of the lines of the Great Pyramid of Gizeh.

That the knowledge of the starry heavens was of importance to man, we may gather from the records of God's doings with Abraham, as we find them interpreted by the prophet Joseph, and published in the Pearl of Great Price. The Great Pyramid also reveals the interesting truth that our Heavenly Father took care to place on the earth a standard which should endure through the ages, not only as a witness that the highest forms of knowledge were made known to His children anciently, even in the infancy of the human family, but also to enable those who live to-day to attain to the same exalted knowledge of the creation.

For the convenience of future reference, some of the measurements of the great pyramid are here placed on record, so far as determined to this date:

Latitude, 29° 58′ 51″ north.		
Original hight,	5,820	inches of our measure.
Length of each base side.	9,140	" " "
Present vertical hight,	5,430	pyramid inches.
Ancient vertical hight.	5,813.01	" "
Ancient inclined hight at middle of sides,	7,391.55	" "
Ancient inclined hight at corners, from pavement to apex,	8,687.87	" "
Ancient vertical hight of apex from the lowest chamber beneath the pyramid,	7,015	" "
Present dilapidated base side length,	8,950	" "
Ancient base side length,	9,131.05	" "
Ancient base diagonal socket length,	12,913.26	" "
Area of square base,	13,340	pyramid acres.
One pyramid inch,	1.001	British inches.
One pyramid cubit.	25	pyramid inches.
" " "	25.025	British inches.
One pyramid acre,	1.992	British acres.

Grand Cairo, or Cahera, is a modern town of Egypt. It is called by the natives Mast, in which we may recognize the root of the ancient word *Mitzraim*. Cairo is the capital of modern Egypt, and is represented here to give our youth an idea of the present condition of the land of the Pyramids. The present city was founded by the first of the Fatimite caliphs, in A. D. 960. In 1517 the Turks, under Selim I., took Cairo and subverted the dynasty of the Egyptian sultans. It was taken by Napoleon Bonaparte, in 1798, and held by him until 1801. Of this city, like the land of Egypt generally, it may be said "how is the glory departed?"

FORMER AND LATTER-DAY TWELVE APOSTLES.

BY R. A.

As it may be interesting to the readers of the INSTRUCTOR to learn the names of the Twelve Apostles of the Savior on the Eastern and Western Continents when He was upon the earth, and also the names of the Twelve Apostles in this latter-day dispensation, I have, after careful research, gleaned the following information in relation to them:

In St. Matthew (x. 2, 3, 4) you will find the names of the Twelve Apostles of the Savior on the Eastern continent, as follows:

"The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot.

One vacancy occurred in this quorum of the Twelve before the death of the Savior, viz.: Judas Iscariot betrayed Jesus and afterwards went out and hung himself. His place was filled (after the death of Jesus) by one named Matthias. (See Acts of the Apostles I. 23-26.)

The following are the names of the Twelve chosen by Jesus Christ on the Western Continent. (See Book of Nephi, ix., sec. 2.)

Nephi, Timothy, Jonas (son of Timothy), Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah and Isaiah.

On the 14th of February, 1835, at Kirtland, Ohio, Twelve Apostles were selected by the three witnesses to the Book of Mormon (Oliver Cowdery, David Whitmer and Martin Harris). The names chosen were as follows:

1	Lyman E. Johnson.	7	Wm. E. McLellin,
2	Brigham Young,	8	John F. Boynton,
3	Heber C. Kimball,	9	Orson Pratt,
4	Orson Hyde,	10	Wm. Smith,
5	David W. Patten,	11	Thos. B. Marsh,
6	Luke Johnson,	12	Parley P. Pratt.

Shortly after their appointment, the names were arranged according to seniority, and they stood thus:

1	Thomas B. Marsh,	7	Parley P. Pratt,
2	David W. Patten,	8	Luke Johnson,
3	Brigham Young,	9	Wm. Smith,
4	Heber C. Kimball.	10	Orson Pratt,
5	Orson Hyde,	11	John F. Boynton.
6	Wm. E. McLellin,	12	Lyman E. Johnson.

In 1838, four of the Twelve apostatized, viz: Wm. E. McLellin, Luke Johnson, John F. Boynton and Lyman E. Johnson.

On the 8th of July, 1838, a revelation was given to Joseph Smith, wherein the following were appointed to fill the places of those who had fallen: John Taylor, John E. Page, Wilford Woodruff and Willard Richards.

Other vacancies occurred from time to time. Shortly after McLellin and others had renounced their faith, Thomas B. Marsh, President of the Twelve, apostatized. David W. Patten was killed Oct. 25th, 1838. Brigham Young then became President of the Twelve.

Geo. A. Smith was ordained one of the Twelve, April 26, 1839.

Lyman Wight was afterwards added to the quorum of the Twelve.

About the year 1844, Elder W. W. Phelps, wrote as follows, concerning the Twelve, in a paper called the *New York Prophet*:

"I know the Twelve, and they know me. Their names are: Brigham Young, the Lion of the Lord; Heber C. Kimball, the Herald of Grace; Parley P. Pratt, the Archer of Paradise; Orson Hyde, the Olive Branch of Israel; Willard Richards, the Keeper of the Rolls; John Taylor, the Champion of Right; William Smith, the Patriarchal Staff of Jacob; Wilford Woodruff, the Banner of the Gospel; George A. Smith, the Entablature of Truth; Orson Pratt, the Gauge of Philosophy; John E. Page, the Sun Dial; and Lyman Wight, the Wild Ram of the Mountains. They are good men, the best the Lord can find. They will do the will of God, and the Saints know it."

Wm. Smith and John E. Page denied the faith, and Amasa Lyman and Ezra T. Benson filled their places.

On the 12th of Feb., 1845, there being four vacancies in the quorum of the Twelve (Brigham Young, Heber C. Kimball and Willard Richards having previously been chosen to constitute the First Presidency, and Lyman Wight having been disfellowshipped for apostasy), Elders Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained members of the quorum of the Twelve.

The next vacancy that occurred was occasioned by the death of Parley P. Pratt, on the 13th of May, 1857. Elder Geo. Q. Cannon was chosen to fill the vacancy.

In the spring of 1867, Amasa M. Lyman was dropped from the quorum as an Apostle, and the vacancy was filled by Elder Joseph F. Smith, Oct. the 6th of that year.

June the 22nd 1868, Heber C. Kimball, first counselor to President Young, died. His place was filled by Elder Geo. A. Smith, of the Quorum of the Twelve Apostles.

Elder Brigham Young, jun. succeeded Elder Geo. A. Smith Oct. the 7th, 1868.

Elder Ezra T. Benson died Sept. the 3rd, 1869, and Elder Albert Carrington was appointed in his stead, Oct. the 8th of the same year.

On the 28th of Oct., 1878, Elder Orson Hyde died. At the annual conference, April the 7th, 1879, Elder Moses Thatcher was elected to fill the vacancy.

The names of the Twelve Apostles now stand:

1	John Taylor,	7	Franklin D. Richards,
2	Wilford Woodruff,	8	George Q. Cannon,
3	Orson Pratt,*	9	Brigham Young,
4	Charles C. Rich.	10	Joseph F. Smith,
5	Lorenzo Snow,	11	Albert Carrington,
6	Erastus Snow,	12	Moses Thatcher.

Curiosities in Human Food.

AMONG THE ESQUIMAUX.

WE have dwelt at some length upon the peculiarities of food among the various African tribes. We will now take a big step over to the far north, and see how the Esquimaux live.

The food of the Esquimaux, or Eskimo as the name of that curious little people is sometimes spelled, is almost entirely of an animal nature. As our readers are probably aware, the summer season in the far north is exceedingly short. But little vegetation grows there, and the Esquimaux seldom taste vegetables. Their houses are made of ice and snow. Their cooking apparatus consists of a lamp, which is simply an oval dish of stone containing a heap of fat or blubber in the center, and a long wick made from moss surrounding it. Over this lamp they hang the pot containing the food which they wish to cook.

The lamp also serves for lighting the hut and drying their clothing. Of the uses of this lamp and the food of the Esquimaux, we will quote from the writings of the Rev. J. G. Wood:

"The value of the lamp is simply incalculable, not so much for its use in cooking, as the Esquimaux like meat raw quite as well as cooked, but for its supply of warmth, for the water which is obtained by melting snow over it, and for its use in drying clothes. All garments, the snow being first beaten off them, are placed on the "dry-net" over the lamp, where they are gradually dried, and, after being chewed by the women, are fit for wear again: otherwise they become frozen quite hard, and are of no more use than if they were made of ice. Oil is supplied by chewing blubber, and the women, who always perform the task, have the curious knack of expressing the oil without allowing a drop of moisture to mix with it. In one minute a woman can obtain enough oil to fill a lamp two feet in length.

"The seal and the reindeer form their favorite food, and in both cases the fat is the part that is most highly valued. In the reindeer, the fat of the hinder quarters, called by the Esquimaux "toodnoo," is the portion that is most valued. Captain Hall, who very wisely lived as the Esquimaux, while staying with them, says that it is as much superior to butter as is the best butter to lard; and when the deer is in good condition, the meat is so tender that a steak almost falls to pieces if lifted by its edge. Another part of the reindeer is almost as valuable as the fat. This is the contents of the deer's paunch, eaten raw with slices of raw venison. It has a slightly acid flavor, like that of sorrel, and if the consumer were not to know what he was eating, he would be delighted with it.

"This was the case with Captain Hall, while partaking of a deer feast in an igloo. He tried the deer flesh, and found it excellent; he then took a morsel of the unknown substance, and describes it as ambrosial. After eating the greater part of it, he took it to the light, and was horrified to find the nature of the feast. However, he soon came to the wise conclusion that epicurism of any kind was nothing but the effect of education, and that, in consequence, he would ignore his previous prejudices on the subject, and eat whatever the Esquimaux ate, and as they ate it. As to the quantity consumed, neither he nor any other white man would be a match for an Esquimaux, who will consume nine or ten pounds of meat at a sitting, and lie leisurely on his back, being fed by his wife with pieces of blubber when he is utterly unable to help himself. An Esquimaux finds a sort of intoxicating effect in utter repletion, which stands him in the stead of fermented liquors.

"Putting aside the gourmandizing propensities of the Esquimaux, Captain Hall found that if he were to live with them, as he intended to do, he must sooner or later come to the same diet. He determined in making a bold plunge, and eating whatever he saw them eat. At first it was rather repugnant to his feelings to eat a piece of raw meat that had been carefully licked by a woman, in order to free it from hairs and other extraneous matters. But he reflected that, if he had not known of the licking, he would not have discovered it from the flavor of the meat, and he very wisely ignored the mode in which it had been cleaned. Similarly, fresh seal's blood, just drawn from the animal, seemed rather a strange kind of soup, and the still warm entrails, a remarkable sort of after-dinner delicacy. But finding that the Esquimaux considered them both as very great dainties, he tried them, and pronounced that the Esquimaux were perfectly right, and that his preconceived ideas were entirely wrong."

A DIALOGUE,

Between a Gentile Gentleman and a "Mormon" Boy.

GENTILE GENTLEMAN.—"My boy, are you well acquainted with this place?"

"MORMON" BOY.—"Yes, sir. It is my native place."

G. G.—"Aha! You are well acquainted with the people, too, then?"

M. B.—"Oh, yes, sir; pretty well acquainted with many of them."

G. G.—"Most of them are 'Mormons,' are they not?"

M. B.—"About nine-tenths of them are."

G. G.—"And what do you call the others?"

M. B.—"They are usually called 'Gentiles,' sir."

G. G.—"What kind of people are the 'Gentiles,' as they are called?"

M. B.—"Well, there are a good many kinds, sir. Some of all kinds."

G. G.—"Yes, but what kind of people are they generally?"

M. B.—"That is rather hard to say, sir."

G. G.—"Yes, but you can give me a general idea, can't you?"

M. B.—"Oh, yes; I might if I tried."

G. G.—"Well, suppose you try."

M. B.—"Well, then, in the first place, nearly all, perhaps I might say all, of the Gentiles come here for the express purpose of making money, and of making it more easily here than anywhere else. If you properly consider that, you will naturally conclude that they are not the very best sort of people, taking them altogether. Mere money-makers may be tolerably good people, but you will hardly agree that money-making is the most exalted pursuit in the world."

*—The only remaining member of the original Twelve.

G. G.—"No, I do not know that I could altogether agree to a doctrine of that kind. Yet I do not see that a money-maker is necessarily a bad man."

M. B.—"Oh, no, sir. I do not say that he is I only think that a mere money-maker can hardly be the best sort of a man, and he may be anything but a good man."

G. G.—"That is true."

M. B.—"If we look over the names of men renowned for good works, either in ancient or modern history, in this country or any other, we shall find that there were not many money-makers among them: and those of them who were money-makers, had other and nobler traits of character which entirely overshadowed their money-making propensities."

G. G.—"I believe that is true."

M. B.—"I have read somewhere of a saying of Professor Agassiz, that he was so fully occupied in the pursuit of science that he had no time to make money."

G. G.—"Yes, I have read that, too."

M. B.—"I have also read of the same distinguished gentleman, that one day he was introduced to another gentleman, who, in the course of the conversation, remarked concerning himself, that, when young, he had an inclination toward the study of science; but something happened to divert his energies into another channel, "and now," said he, "I am a banker, sir." To which Professor Agassis replied, that when young he had some idea of applying himself to money matters, "and," said he "if I had done so, I should have been nothing but a banker, sir." So you see, sir, that money-making is not the loftiest business of life.

G. G.—"Well, I presume it is not."

M. B.—"Hence, you will naturally conclude that if the Gentiles of this Territory came here to make money, they can hardly be the best sort of men."

G. G.—"Well, I suppose I must allow that. But that does not say they are all bad men."

M. B.—"Oh no, sir, not by any means. I do not say anything like that. There are, among them, some very decent and respectable people, good and worthy citizens. I was merely saying that we never naturally look among money-makers for the highest types of mankind."

G. G.—"Well, hardly ever. But you allow that there are some excellent people among the Gentiles."

M. B.—"Oh yes, fairly excellent, a few of them; and then below them there are all grades, down to the most malignant people that ever lived anywhere, while those who have not the backbone to stand up in defense of that which they know to be right, when it might imperil their pecuniary interest, number a very large majority of the whole."

G. G.—"Perhaps so."

M. B.—"Well, sir, the better class of Gentiles have no special enmity towards the 'Mormons,' and perhaps no special liking for them. The worst class are regular 'Mormon'-eaters, considering that the 'Mormons' have no rights whatever that other people are bound to respect. This class of Gentiles are among the very worst kind of citizens there could possible be anywhere. They are absolutely destitute of honor or principle. Falsehood is their forte. Misrepresentation, slander, and libel are their weapons. At flinging dirt they are adepts. They are fertile in evil resorts, and expert in evil deeds. No man can associate with them in any way or in any degree, without being befouled and besmeared."

G. G.—"That is a very bad character."

M. B.—"It is bad, but, worse that that, it is true. Nobody can believe a word they say, unless corroborated by more trustworthy testimony. I do not say that all they say is false; but I do say that it is all suspicious, and for very good reasons, because truth is not their aim at all, whenever they think lies would better serve their purpose and do more injury to the 'Mormons.'"

G. G.—"But why do these rabid Gentiles hold this bitter enmity and spite against the 'Mormons?'"

M. B.—"Because the 'Mormons' are better people; because they are more nummerous, and, consequently, are very largely in the majority; because they hold the local offices, though not the federal offices, and because they own most of the property in the Territory."

G. G.—"Why should these Gentiles hate the 'Mormons' because the latter are the better people?"

M. B.—"I can hardly tell. It is a curiosity. It is a good deal of a mystery to me, though it is not such a very uncommon thing for bad people to dislike good people. Perhaps it is because the goodness of the good people is a standing reproach to the badness of the others, and the latter can not endure to have their bad actions shown off so glaringly by constant contrast with the good actions of those who are better. It places the bad people at such a terrible disadvantage in the eyes of all who are fair-minded. It reminds me of the story of Cinderella, and of the fable of the wolf and the camel at the stream."

G. G.—"There is something in that."

M. B.—"As to the very large class of Gentiles who have not courage equal to their convictions of right and wrong, they do no special harm in quiet times. But in times of excitement they are unable to stem the tide, and most of them side with the unprincipled Gentiles against the 'Mormons.' These times of red-hot excitement the rabid Gentiles are continually, though not always successfully, trying to create, in order to injure the 'Mormons' and despoil them of their rightful power and property."

G. G.—"That, certainly, is not exactly right."

M. B.—"No, sir, not by a long way. Then, even the better class of Gentiles, not being as I have shown, of the highest class of mankind, while they may refrain from taking any active part in opposition, seldom have the sterling courage to side publicly with the 'Mormons' when the tide of excitement runs high, although their conviction may be strong enough that the 'Mormons' are in the right and are being very unjustly treated."

G. G.—"But why should the better class of Gentiles be afraid of speaking boldly in favor of the 'Mormons,' when the latter are undoubtedly in the right?"

M. B.—"I suppose pecuniary considerations rule greatly in the matter. If any of the better class of Gentiles were to side prominently with the "Mormons" in a trying time, the worst class of Gentiles would lie about, and slander and libel those better Gentiles and try to break them up and ruin them, just as much as if they were 'Mormons,' and the knowledge of this, causes the better class of Gentiles to fear and hesitate, and to withhold their voice and their influence from assisting, defending and vindicating the 'Mormons,' even when conscience distinctly urges to such a just course."

G. G.—"Well, it may be so. I meant to ask you a little about the character of the 'Mormons,' but I must go now. Perhaps I shall see you again sometime. But now I must bid you good morning."

M. B.—"Good morning, sir."

ELECTRO-MAGNETISM.

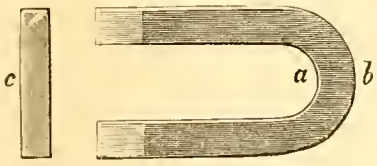
At a recent meeting of the Physical Society of London, a new theory of terrestrial magnetism was explained before that association, by which it was shown that the existence of the earth's magnetism, depends solely on the earth's daily rotation; in fact, that the results are the same as those of any other body of material which has a static electric charge in itself, if it rotates on its axis. In this respect the ordinary electro-magnetic machine gives an exhibition of phenomena by similar mechanical operations.

In our last number a common bar magnet was represented, surrounded by particles of iron filings, which appeared to be disposed in lines around the electrical bar. The young experimenter in physics may derive much amusement, and possibly much information, from the use of iron filings and a magnet. The bar magnet may be placed beneath a piece of smooth paper, and the iron filings sifted over it; the small particles of

iron will arrange themselves in lines, each tiny particle of iron becoming a small magnet with its north and south pole, and arranging itself according to the law explained before. One of the great experimentalists of our day, derived much information from the simple method here indicated. But let us hear Faraday himself, as he introduces to the student the method which, in his hands, became so powerful an auxiliary in the acquirement of practical knowledge.

"It would be a voluntary and unnecessary abandonment of most valuable aid, if an experimentalist who chooses to consider magnetic power, as represented by lines of magnetic force, were to deny himself the use of iron filings. By their employment he may make many conditions of the power, even in complicated cases, visible to the eye at once; may trace the varying directions of the lines of force, and determine the relative polarity; may observe in which direction the power is increasing or diminishing; and in complex systems may determine the neutral points or places when there is neither polarity nor power, even when they occur in the midst of powerful magnets. By their use probable results may be seen at once, and many a valuable suggestion gained for future leading experiments."

As to the results obtained by Faraday, they were various, and fraught with great advantage to science, by pointing out new methods of observation. He proved, *first*, that each filing becomes a little magnet; *second*, that poles of opposite names, belonging to different filings, attract each other and stick together, and more filings attach themselves to the exposed poles, that is, to the ends of the rows of filings; *third*, that in this way the filings, instead of forming a confused system of dots over the paper, draw together, filing to filing, till long fibres of filings are formed, which indicate, by their direction, the lines of force in every part of the field.



HORSE-SHOE MAGNET & ARMATURE.

Now, all this was a new system of obtaining a correct knowledge of nature's methods; for that which can be thus seen in operation in this small way, enables the common-sense reasoner to understand how the same forces operate in the great field of the universe. And it was a new form of symbolism, more simple than that of mere mathematicians, although he defined with mathematical precision, the whole theory of electro-magnetism, in language free from those technicalities so difficult for the unlearned to understand.

And that observant man discovered the close relation that exists between light and electricity; and for the encouragement of the youth of these valleys who read these lines, let it be known, that if there is truth in the saying, "there is no royal road to knowledge," there is nothing to obstruct their way to the acquisition of every useful form of knowledge, if they are observant, diligent, wise in the selection of good books and living in the spirit of our religion.

Before the fact was known that the attractive power of a magnet depends on a current of electricity in the iron, it was thought that magnetism was only a permanent property of the load stone.

We may notice above the "horse-shoe" magnet, so called from its peculiar form, and at the end of it a piece of soft iron, called an armature. The magnet (*a b*) attracted the armature (*c*), and there was an end of the phenomenon. When, however, it was discovered that this wonderful attractive power could be put in action, or suspended by allowing a current of electricity to pervade the magnet, or conversely, by stopping the current, a wide field of research was open to experimenters, which led to the discovery of electro-magnetism, of which our next chapter will treat. B.

THE TOILET.

BY HANNAH T. KING.

(*Continued.*)

BEST ROUGE.

THE label on the fifth box of the "Toilet"—*Best Rouge*—represents *modesty*.

Modesty is essential in every one, of whatever age or station. It is a peculiar trait of the female character—of girlhood its brightest charm; for, however highly accomplished or gifted a girl may be, if she is deficient in modesty, assuredly, she bears no charm about her; and her acquirements will lose their lustre, for the want of this more humble, but *intrinsic* virtue, the index of a pure heart and cultivated understanding. Genuine modesty is innate, and its possessor is equally under its influence, when alone, and in an assembly. A blush (the best and purest *rouge*) will mantle on the cheek in private, as when under the gaze of many eyes. Do not think I mean, by this discription, an awkward bashfulness that makes you, as Byron says, "so much alarmed, that you are quite alarming." No; a becoming assurance is consistent with modesty and good breeding, and it is necessary that you study, to acquire it, that you may feel perfectly at ease in all societies; and you will find that *virtuous intentions* will alone produce it. A *modest assurance*, is the distinguishing mark of innocence: a luminary that will emit its rays over the whole exterior.

Ever remember, then, that *modesty* is "the pearl above price" in woman, (and indeed, in man also) and guard it as "the apple of an eye." Suffer no thoughtless associate to erase it from your mind, and then rest assured your cheeks will never require the *base counterfeit* of woman's best and brightest ornament—genuine modesty.

Why should I gaze on that youthful face?
It is not the beauty, it is not the grace
That attracts my eye with a nameless charm,
And makes my heart beat with a pulse more warm;

But each feature is cast in a mold so pure,
That goodness itself seems the only lure;
And virtue, with rays so bright and mild,
Beams forth from the eyes of that beautiful child.

May Heaven, through life, preserve thee as now,
And guard thee from aught that might furrow thy brow
With untimely grief, or the canker of care—
Such is now, and such ever shall be my prayer.

FIRMNESS OF PURPOSE.—There is no trait in the human character so potential for weal or woe as firmness of purpose. It is wonderful to see what miracles a resolute and unyielding spirit will achieve. Before its irresistible energy the most formidable obstacles become as cobweb barriers in the path. Difficulties, the terror of which causes the pampered sons of ease and luxury to shrink back with dismay, provoke from the man of lofty determination only a smile.

THE PIONEERS.

WORDS BY J. H. WARD. MUSIC BY E. BEESLEY.

Vigoroso.

f They were an ex - ile band, Without a home to rest, But, guided by a Father's hand, Their wand'rings have been blest. For - sak - en by their friends, Despised and scorn'd by foes, They sought the aid the Highest sends, And in His strength a - rose, And in His strength a - rose.

Poco ritard.

O'er wide and lonely plains,
Past dark Missouri's tide,
Our fathers sought a home, where they
Might aye in peace abide;
Where each should have the right,
In peace to worship God,
Uninfluenced by the pomp of pride,
Unawed by tyrants' rod.

Amidst these mountains wild,
O, can we e'er forget?
They made this desert land to bloom,
The vales of Deseret.
Far from the scenes of vice,
Beyond their foe's domain,
They made this mountain land their choice,
Let us their rights maintain.

POETRY UPON THE SUNDAY SCHOOL.—We have received a rather lengthy rhyme from Brother "J. E. E." on the value of Sabbath schools as a means of culture for our children. It contains many excellent points. He directs attention to the importance of honoring the fourth commandment, "to keep the Sabbath holy," and gives a pleasing picture of a well regulated Sabbath school, with the smiling faces of the little ones while receiving instruction, and singing the praises of our Heavenly Father. Our brother is evidently appreciative of the labors of the teachers in the Ward Sabbath schools, and anxious to impress the parents and children, also, with similar sentiments; and, although we cannot insert the poem at length, the closing couplet may be cordially endorsed by all:

"Accept this invitation, one and all:
Send on the children—never mind how small;
Let those now come who never came before,
And those who came before now come the more."

CORRECTION.—There is a typographical error in the Music Card containing Song No. 23 (published by the Deseret S. S. Union), which may mislead those who attempt to use it, without some explanation. Those making use of it will please note the following correction:

The 5th and 6th lines of the words should be repeated *separately*, instead of together as they now read. The music should remain as it is.

THE answer to the Charade published in No. 9 is EAR-RING. We have received correct solutions from John Walton, I. Walton, Mill Creek; Mary Stewart, Provo; Master Wixom, Beaver; Henry Bowring, Jr., Brigham City; Hattie Clough, Cohoes, N. Y.; Joseph Burrows, Salt Lake City.

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